

fection in psychical development, as the integrity of the heart, the lungs and the brain is indispensable to physical life and health. Such an education is not common: nor is it altogether the fault of our Schools and Colleges that such is the case. In order to its acquisition the indoctrination of the *Great Teacher*—he who hath all wisdom and goodness, as well as all knowledge and power—is necessary. But is it not true that the intellect alone is too generally the only object of scholastic discipline? Is not the health of the body and the soul too much neglected? Else why the weak, dyspeptic and phthisical frames, and the dissipated, abandoned and skeptical morals, of too many of the Bachelors of Art annually sent forth from our Colleges?

Although I am not one of those that believe, that all virtue belongs to the days and is buried with the bones of our fathers; still, I believe, we may learn many useful lessons from the history of the past. And, perhaps, we may thence derive some salutary information, relative to the imperfections in our present system of education. The system of exercise which the ancients obliged their youth to take, especially that taught in the Palestra and Gymnasium, although instituted for purposes that would be useless for us—yet certainly, furnishes useful hints to the effeminate youth and sedentary scholars of the present day. The paramount importance, also, which our fathers attached to the Bible, as a school book, and to religious instruction as a prime element in the training of the youthful mind, might, perhaps, be considered with profit, at this time, when the entire ostracism of “the book of books” from the schools is advocated; and when a monopoly of the common school fund, is contended for, in some of the States, by the minions of the Pope